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All the Men of the Lutheran Church for the Whole Task of the Church

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NOVEMBER 1944

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Volume XXIV
Number Eleven

Lutheran . . . Men

Published monthly at Bethlehem, Pennsylvania, by
The Brotherhood of the United Lutheran Church in America

The Banbury Studios

A JOY-FULL BUSINESS

President Speckman, President Knubel and Secretary Bader agree that Brotherhood Conventions are fun! This picture was taken just before Mr. Speckman's installation as president of the Brotherhood of the U.L.C.A. for a second biennium.

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LUTHERAN MEN . . . . NOVEMBER

Volume XXIV **Issue No. 11**

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Reverend Amos John Traver, D.D., Editor
954 Woodlawn Ave., Springfield, Ohio

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Earle W. Bader, Executive Secretary
62 E. Garrison St., Bethlehem, Pennsylvania

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The Executive Committee

It is even fun to belong to the exec. com. Left to right, seated: Mr. Arneson, our new member from Chicago, Mr. Bader, Mr. Speckman, Mr. Foster, Mr. Isenhour. Standing: Dr. McCarney, new member from Pa., Mr. Kedde, Mr. Meyer, new member from Canada, Mr. Ford, Mr. Guldin, Mr. Trexler, Dr. Weidley, Mr. Fritsch.

Missing from photo: Mr. Deck, Warrant Officer McGrory and Rev. Brobst.

The Banbury Studios

The Editor's Personal Paragraphs

Editorial Space
has been largely devoted to the convention story. The complete minutes in mimeographed form will go to many of our readers. If you desire a copy write headquarters.

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The cross is the key. If I lose this key, I fumble. The universe will not open to me. But with the key in my hand and heart I know I hold its secret.

—Stanley Jones

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Bereavement
again came to our Brotherhood headquarters in the death of our Executive Secretary's mother at the age of 69. May God bring the comfort of the assurance of heaven.

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A good memory test: Recall all the kind things that you have said about your neighbors.

—The Watchword

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The Minister of Education and Finance
of the Union of South Africa, Hon. J. H. Hofmeyer, has accepted the presidency of the South African Sunday School Association. Mr. Hofmeyer is also acting premier when General Smuts is on his frequent trips out of the country. He gives the following tribute to the Sunday school in a message to the association:

'I am deeply conscious of the important work which the Sunday school has to perform within the fabric of our educational system. For education to be complete and effective, it must provide nurture and training for the whole man, body, mind and spirit. Our day schools are, however, predominantly secular. We have a right to expect that in a Christian state they should have a Christian atmosphere. Yet the religious instruction which they provide must inevitably be largely of a neutral character, lacking in force and vigor. Something more positive, more aggressive is needed for the full performance of the educational functions. It is that which presents an opportunity and therefore a challenge to the Sunday school movement. I hope that the challenge will be met with ever increasing completeness and effectiveness."

"Our Shelter Prayer"

"Increase, O God, the spirit of neighborliness among us, that in peril we may uphold one another, in calamity serve one another, in suffering tend one another, and in homelessness, loneliness or exile, befriend one another. Grant us brave and enduring hearts that we may strengthen one another, till the disciplines and testing of these days be ended, and Thou give again peace in our time; through Jesus Christ our Lord. Amen."

—From the air raid shelters of London

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According
to a news letter of the National Lutheran Council, Chaplain A. Christian Baughman had this to say to the last convention of the Synod of the Northwest:

"How many of you were members of churches at home?" he asked. All but a few hands went up. "How many intend to go back and become active when you are mustered out?" Every hand went up. "How do you want your churches or their programs changed when you get there?" "Not at all," came in a chorus. Their general attitude, the chaplain said, is that all they want is to have their positions of activity open to them when they return, so that they may resume their church life just as they were accustomed to live it before entering the army.

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Boggy—I never argue with my wife.

Woggy—Same here. I always plead guilty and take a light sentence.

—Christian Union Herald

Letters
from Brother William F. Kedde of Omaha, Nebraska, always include plans and programs for inter-synodical Lutheran programs. Just at this last writing he was preparing for the Reformation Rally — the place, Kountz Memorial and the address by Dr. T. F. Gullixson. At the September meeting of the Inter-Synodical Brotherhood, Rev. G. Gieschen was the speaker.

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Doctor: Well, Sambo, you're cut again, I see.

Sambo: Yes, suh, Ah done got carved up with a razor again.

Doctor: Why don't you keep out of bad company?

Sambo: Deed Ah'd like to, Doc, but Ah ain't got enough money to git a divo'ce.

—Mary Frances Wilson, in Progressive Farmer. Quoted in The Biblical Recorder.

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Greetings
to the newly elected executive secretary of The Luther League of America, Rev. Joseph Frease. He leaves the office of educational secretary of the Synod of Ohio where he has demonstrated his genius for leadership and his understanding of the principles of work with young people. Under his direction the Luther League cannot help growing in quality of program and in number of members.

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"It says here that thousands of bacteria can live on the point of a needle."

"What a strange diet!"

—The Watchword.

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One of the
fastest growing organizations in the Church is the Women's Auxiliary of the Philadelphia Seminary. The president, Mrs. T. K. Finck, is to be congratulated on the passing of the 5000 goal in active membership. Woman's hand and heart should be directed to the interests of our seminaries. It should go much beyond the money contribution stage. Why not send a delegation of women through the buildings that house our seminaries to let them discover for themselves the conditions under which our students for the ministry live and study. It would be good also to have women members on our seminary boards and committees.

Our Fourteenth Biennial Convention

Can a war-time convention of the men of a Church be a success? Ask any one of the delegates or visitors to the 1944 Brotherhood Convention and the answer will be an unqualified Yes! The program carried the names of 48 speakers gathered from 23 synods. We recall the absence of only 2. This would be a record for any year. Then the presence of large numbers of men from the territory of the Northwest Synod showed an unusual interest on the part of local men. The ballroom of the Radisson Hotel was usually well filled for sessions and the lobbies presented the usual picture of visiting brothers.

The entertaining committee headed by Mr. C. E. Anderson not only planned well, but was always on hand. Men with the white badges were everywhere, giving the hearty western welcome and cooperating in every possible way to make the convention a success. Dr. R. H. Gerberding, president of the Synod of the Northwest, welcomed us to "The Land of Lakes and Lutherans." For most of us the crowded program left little time to check on the lakes. But that it was the "Land of Lutherans" we were left in no doubt.

At St. John's

The first session was a service of worship held Sunday evening, October 8th, in the beautiful, large St. John's Church, Rev. Lyle C. Burns, pastor. It was a setting of great beauty. One could believe that this congregation was the first English speaking Lutheran church of the Northwest, for one felt the background of Lutheran training. A choir of 60 voices directed by Mrs. Byron M. Smith sang a capella and reminded us that we were in the neighborhood of St. Olaf Choir. The Lutheran governor of Minnesota, Hon. Edward J. Thye, was present in person to greet the brothers. So was the president of the Synod of the Northwest. He may be pardoned for boasting that in Minnesota and Wisconsin there were more Lutherans than in any two adjacent states in the U. S. A. Whether he was right about the theory that the Garden of Eden was located in Minnesota, we are not so sure. But the delegates would agree that there could not be a more delightful location.

The sermon was preached by Dr. F. Eppling Reinartz. It was a great sermon, directing attention to the congregation as "The Body of Christ." Such an emphasis is characteristic of the promotional purpose of the U. L. C. A. and the department which Dr. Reinartz so ably heads. Nothing is effective in the church that does not help the congregation to realize its character as "The Body of Christ." This sermon should send back each layman to his own congregation to express through it his love and loyalty to Christ.

The devotional services for this convention were for the first time in charge of a chaplain. Dr. J. L. Morgan, president of the North Carolina Synod, was just the man to set the spiritual key to the proceedings. Though a full-time president for many years he is always the pastor, speaking simply and directly to his people. He opened each session with a brief service and meditation.

President Speckman presided with a thought for the rights of the speakers and for the crowded character of the program. No delegate could feel that he had not received the fairest consideration from the chair. Business moved as fast as it could without being over-hurried. Most of the delegates felt that more time might have been given on the program for discussion, but that fault, if any, lay with the program committee. Just when it would seem that the program was hopelessly behind, the president would find a way to get back on schedule. He presided with a gavel that was made by our Canadian brothers out of American walnut and Canadian maple. It has traveled to more than 300 Brotherhoods in the past few years.

Chairman Anderson of the entertaining committee and Judge John A. Weeks representing the city brought their greetings. Past President Harry Isenhour of North Carolina responded.

The President Reports

The report of the president carried a striking analogy to the present situation, speaking of the Brotherhood as the "Manpower Commission of the Church." Employment to which it directed us included Lutheran World Action, the E. M. V. and Boy Scouting. A history of the consideration given the sponsorship of Scouting in the U. L. C. A. was given. At a later session proper resolutions were adopted offering the services of the Brotherhood to the U. L. C. A. for the promotion of Scouting. Thought was given to a discussion of Scouting at various times on the program and much enthusiasm was in evidence. Further action will await the decision of the church. (Later—offer accepted.)

The president described the plan for key-men which has been in effect. In each Synod a man is selected through whom the executive committee of the U. L. C. A. Brotherhood can work. He will be a liason officer between synodicals and general organizations. This plan was further explained in one of the panels and it will be continued in this biennium. He reported the death of three key-men during the biennium—Charles Zirjacks of Texas, Glenn Edgar of W. Va. and Arthur P. Black of the Laymen's Movement.

Attention was called to the church extension movement in some of our synodicals and particular reference was made to the progress of the North Carolina Brotherhood in this field under the leadership of Mr. Zeb Trexler. Accomplishments listed included an increase of 26 dues-paying locals with 100% dues paid, $322 contributed to the Chaplain Subscription Funds, $250 additional to dues contributed to the U. L. C. A. Brotherhood, increase of subscriptions to LUTHERAN MEN to about $500, publication of the Loan and Gift Booklet at a cost of $500, an increase in the assets of this fund of $6000 to date, with $10,000 expected for the year. This report as to progress was given to show the relation between an active benevolent program with objectives that challenge the men, and the health and growth of the organization itself.

The president called attention to our need for plans to meet the returning service men and endorsed the program of the American Federation of Lutheran Brotherhoods looking forward to greater Lutheran unity. He offered amendments to the constitution which will be acted upon at the next convention. The first would combine our six objectives into three, 1. Evangelize—covering present objectives 1, 2 and 4. 2. Educate—covering present objectives 3 and 5. Energize—covering present objective 6. The second suggested amendment would make possible the amending of the constitution by publishing the amendment in LUTHERAN MEN at least 3 months before the convention at which action would be taken. At present two years must elapse between the offering of an amendment and its consideration by a convention.

The report was impressive evidence that our president has been thoroughly on the job during the biennium. From other sources we learn that he did not miss a single meeting of the committees on which he is expected to serve, making many trips to Philadelphia from Louisville. He with all the officers serves entirely at his own expense.

Money Talks

Treasurer Ira C. R. Guldin offered his report in printed form. The information seems so vital to all our Brotherhoods that it would be well to turn back to the September issue, pages 20 and 21 to reread it. Suffice it to say that the Brotherhood is in its best financial condition since organization. This was due, however, to the income from anniversary stamps. Perhaps it would be well to anticipate at this point the action of the convention on the budget which occurred at a later session. This year it was adopted for three years so that hereafter it will not be necessary to work part of the third year on an anticipated budget.

BUDGET

July 1, 1944 to June 30, 1945
July 1, 1945 to June 30, 1946
July 1, 1946 to June 30, 1947
Figures listed are for each year

*Salaries	
Executive Secretary	$ 3,000.00
Office Assistant	1,200.00
Stenographer	1,040.00
Office Clerk	1,000.00
Extra Office Help	300.00
Editor LUTHERAN MEN	420.00
Printing LUTHERAN MEN	6,250.00
†Literature and Merchandise	500.00
Office Stationery and Supplies	250.00
Traveling Expense	500.00
Office Rent	400.00
Treasurer's Expense	100.00
Miscellaneous	350.00
American Federation of Lutheran Brotherhoods	300.00
Brotherhood Extension	700.00
Total	$17,610.00

Sources and Expected Income Annually
1945—1946—1947

LUTHERAN MEN Subscriptions	$ 8,000.00
Congregational Brotherhood Dues	3,750.00
Synodical Brotherhood Dues	275.00
Personal Contributions	2,500.00
Advertising in LUTHERAN MEN	550.00
Church Message Stamps	1,000.00
Anniversary Offerings	1,000.00
Miscellaneous Income	535.00
Total	$17,575.00

*Salaries to take effect January 1, 1945.

†Literature and Merchandise—Amount budgeted of $500.00 to cover cost of mailing monthly **News Letter** to all congregational Brotherhood presidents.

Other pamphlet and merchandise income we estimate as sufficient to pay cost of printing, and is to be considered as a self supporting item.

The item Personal Contributions listed in anticipated income aroused some discussion. It was decided to allocate this to the synodical organizations on the basis of dues-paying Brotherhoods. All personal contributions will be credited to the quota of the synodical from which they come. Cards were passed on the convention floor and $823 pledged. The amount requested will be $2500. The synodical officers will be expected to work out a plan for meeting this quota, which is additional to dues. The other item of anticipated income is the anniversary stamps. now to be called Church Message Stamps. Each year an objective will be emphasized and a painting of the stamp for 1945 was displayed. Evangelism is the key to the picture. These stamps will be on sale probably after the first of the year.

From the Secretary

Secretary Harold Foster itemized in his report the important actions of the executive committee during the biennium. The only item that is not reported elsewhere was a conference planned with the editors of the Augustana and Norwegian Lutheran Brotherhood Topics to discuss the possibility of a uniform topics system.

A Biennium of Action

Executive Secretary Bader offered the most extensive report as might be expected. Among the items stressed was the preparation for Brotherhood Sunday. Much favorable comment has been made on the character of the literature distributed for this observance. Among miscellaneous notes the report states that — 200 Brotherhoods have disbanded during the biennium, and to replace them are 132 new organizations; the budget, reflecting the growth of the movement is over 5 times as large as it was in 1935 when Mr. Bader took office; 514 active, dues-paying Brotherhoods are reported; 32 items of literature are available from headquarters; 145,000 pieces of promotional literature and 247 organization packets were mailed from headquarters in one year, 1943; suggestion was made for Brotherhoods to plan now to take over the service centers after the war and keep them open as Lutheran centers; an increase in the secretary's travel allowance will permit more contacts, invitations welcome; informal news letters to synodical and conference officers and key-men will begin with the first of the year.

Our Report

The report of the editor of LUTHERAN MEN is given in full as of particular interest to the LUTHERAN MEN family. To quote:

The report of my stewardship as editor of your official monthly has been presented in serial form and in 24 parts. Further and extended report on this crowded program would seem a work of supererogation.

Reader action has been increasing and my one plea is for more letters from Lutheran men. To print all that I receive would not be possible, but the larger the collection from which to select, the larger the interest to

our readers. Particularly would I request letters from men in uniform that in any way express opinion, favorable or otherwise, of the ministry of the Church to the armed forces. Pastors and lay leaders who receive letters of this character will do a real service in sending copies to me, with, if possible, information about the writers. Pictures are always welcome.

Information about Brotherhood activities, local, conference or synodical, also including pictures, will be welcome. Let every Lutheran man give a thought for LUTHERAN MEN whenever anything of interest is done. My only reservation is that carbon copies of publicity are not nearly so welcome as originals. A carbon suggests to the editor that the very same write-up has been sent to *The Lutheran* and to other news mediums. No monthly can compete with a weekly in presenting news. If news is sent to two magazines a different write-up will be appreciated by both editors.

The business management is in the hands of the executive secretary and our administrative committee. However it is due the Publication Press of Baltimore, and its former management, represented by Mr. C. L. Price, to express my personal appreciation for the fine spirit of cooperation during months in which many experiments by the editor were required. The same fine cooperation is now being received from the new printers, The Lehigh Printing Corporation of Bethlehem, Pa. and from Mr. Earl M. Schaffer, a Lutheran layman, of their management. Without this team work between editorial and administrative offices and printers, the production of an ever improving monthly would be out of the question.

I am highly appreciative of the privilege of editing LUTHERAN MEN. The freedom granted me as to editorial expression takes away any sense of burden in writing. So long as I continue to edit LUTHERAN MEN I will hope to continue to carry items of interest to Lutheran men far beyond the narrowing limits of the promotion of an organization. At the same time I will not forget that the growth of the organization is basic to the purpose of the magazine.

In the production of LUTHERAN MEN my most helpful partner is my wife. She spends many hours reading copy and proof, quite tedious hours, I suspect. But with me she shares pride in creative writing and attractive printing. When the results meet your approval the reward is complete.

My thanks to you, Lutheran men, for your confidence and encouragement. May God continue to bless LUTHERAN MEN as a medium for greater loyalty and greater service to their Church by all our readers.

Amos John Traver,
Editor.

* * *

Secretary Arthur Getz of the Parish and Church School Board was presented to the convention as the editor of our topics. He used an acrostic on the word Topics as a basis of an interesting talk. Trumpet-call, Objectives, Program, Individual, Church, Saviour. Secretary Earl S. Rudisill was also received and spoke on his department of Men's Bible Classes. Then Dr. W. H. Greever, secretary of the U. L. C. A., was recognized and brought greetings.

Committees

The following committees were appointed for the convention:

Resolutions: Rev. G. E. McCarney, J. G. Bolick, Frank S. Houck, Alfred Arnesen, George H. Mitten. Nominations: Wm. F. Kedde, John J. R. Schiding, Dr. Paul Weidley, George J. Haag, Leopold Proch, F. C. Noel, W. K. Mauney. Tellers: Fred T. Galitz, Louis Greeno, Armin Fuehrer. President's Report: H. E. Isenhour, A. H. Leu, Roy E. Stroup, George W. Hafer, Wm. A. Sperber, Rev. F. L. Stevenson. Reference and Council: Zeb B. Trexler, Frank Richterkessing, George Wiedman, Fred Walters.

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Serving in the Congregation

Panel, left to right: Mr. Roy E. Stroup, Ohio; Mr. S. E. Noton, Mich.; Mr. C. C. Goodman, Pa., chairman; Mr E. A. Anderson, Ill., Prof. C. A. Barnhart, N. M.

A New Organization

An item of prime interest began the second business session. The Synod of the Northwest organized on the day our convention went into session. They were formally received with the following officers who were presented: President W. D. Morton, Minneapolis; Vice President B. A. Mosling, Oshkosh, Wis.; Secretary Carl A. Carlson, Minneapolis, Treasurer J. R. Dunlap, St. Paul. The character of the men serving on the entertaining committee promises that this new synodical will become increasingly influential in the Brotherhood of the U. L. C. A.

Panels

There were five panels on the two-day program. The procedure was to place the panel on the platform with the chairman in the center. Then each member of the panel gave his assigned presentation and general discussion followed. Not all the presentations of the members of the panels were written and space would not be available for printing them if we had them. They were of a high order and a credit to the training our men are receiving in Brotherhood work.

"Serving in the Congregation" was the first panel led by Mr. C. C. Goodman, DuBois, Pa. Prof. C. A. Barnhard, Albuquerque, New Mexico, spoke on "Winning Men for Christ," 1. To evangelize we must have faith ourselves; 2. We must pray for the fullness of the Holy Spirit; 3. We must search the Scriptures. Professor Barnhard suggested a Lenten Visitation not keyed to financial consid-

erations as is the fall E. M. V. Mr. Roy E. Stroup, Shelby, Ohio, laid the lapsed members on the conscience of the Church. To him it seemed as important to reclaim the nominal members as to gain new members. Mr. S. E. Norton, Detroit, Mich., gave a ringing call for stewardship and did not back away from the tithe as the best guide for giving. Mr. E. A. Anderson, Elgin, Ill. said, "Each day every paper lists the casualties, but how about the invisible casualties, the children of America, lost to Christ?" Discussion also added the thought that the men of the Church have not exhausted their responsibilities in working with and for children. They themselves should be gathered into Bible classes for their own soul nourishment.

"Serving at the Homefront" was the topic of the panel led by Mr. Albert J. Mayer, Waterloo, Ontario, Canada. Mr. Steward Maxwell, Indianapolis, stressed the Family Altar. He pointed out that while pastors might not have accurate statistics on the number of families having daily worship, their spirit and activity in their churches would be a good index. Mr. Francis K. Ford, Buffalo, N. Y., struck a popular note in his treatment of "Juvenile Delinquency" by offering the Boy Scout movement as a typical solution. Mr. Ford knows his stuff as a former scout executive and made a good case for it. Discussion was enthusiastic on this subject and the only issue taken had to do with additional youth programs to supplement the Scout program. 4-H Clubs were mentioned favorably. Mr. Fred S. Walter, Creston, Neb., concluded the panel with a discussion of "Practicing Christian Citizenship." He directed attention to the relation of the general obligation of good citizenship to the present war effort. Our service men will return expecting that we at home should safeguard their interests. We must provide Christian communities for their coming.

A practical panel on "Serving Through the Congregational Brotherhood" was led by Mr. Erwin H. List, Chicago, Ill. A stirring call to revive "Dormant Brotherhoods" was given by the first speaker on the panel, Mr. J. J. Paetznick. Mr. Frank P. Reiter, Johnstown, Pa., followed with suggestions for "Increasing Attendance." If the program is alive and interesting the men will come. Dr. Paul Weidley spoke for the topic-centered meeting as the one that had prospect of permanence. Our topics produce knowledge and loyalty to the Church. Mr. George M. Berg, Northampton, Pa., listed a number of practical means for "Interesting Our Capable Laymen." Give them employment and they will become interested.

"Synodical and Conference Brotherhoods" was the topic for a panel led by Mr. H. C. Schatz, Jr., Parr, S.C. Mr. Kedde, Omaha, Nebraska, illustrated by the chain, strong as its weakest link. Mr. William Frick, Sellersville, Pa., offered two suggestions for "Closer Contacts with Congregational Brotherhoods, Advertising and Visitation." Mr. Einer P. Juel, Council Bluffs, Ia., had many suggestions for "Improving Programs." The last paper on the panel was by Mr. Zeb B. Trexler, Concord, N. C., on "Using Key-men." He stressed the qualifications for key-men. If they are the right kind of interested, informed, energetic laymen they will be used.

The last panel was on "The U. L. C. A. Brotherhood" led by Mr. Harry A. Fritsch, Allentown, Pa. His first speaker was Mr. H. E. Isenhour, Salisbury, N. C. on "Encouraging Attendance." Results in attendance at this war-time convention was a good illustration. Men who attend return to their home churches with energy and enthusiasm. Mr. E. D. Blood, Longview, Washington, said a good word for LUTHERAN MEN. Mr. Herman C. Scheld, Franklin Square, L. I., N. Y., did not think the Sunday Brotherhood program should be other than topic centered. He complimented the anniversary program recently distributed. Mr. Conrad E. Borden, Harlingen, Texas, gave a ringing call for the organization of inter-synod groups of Lutheran men. He felt that the laymen would have no difficulty in working or worshipping together.

In this brief form we have presented the bare outline of the panels which absorbed most of the convention time. It was a profitable absorption. Discussion was always lively and interesting. The convention was never ready to close the discussion, but "time marches on."

Greetings

A vice president of the American Federation of Lutheran Brotherhoods, Mr. George Berry, brought cordial greetings. The brother Brotherhoods of the Augustana, Norwegian, Danish, and American Lutheran Churches are strong in this section. Much of the work of the Federation centers in the Twin Cities.

Memorial Service

Devotions were conducted by the chaplain, Dr. Morgan and Rev. V. R. Cromer made the memorial address. It was so well received that it will be printed for general distribution with the idea that it be used in congregational Brotherhoods.

In addition to the men who have given their lives in the war the following were included in the memorial. No complete list is possible. Brothers O. Roy Frankenfield, Charles G. Zirjacks, Adam H. Bartel, Albert F. Sittloh, John A. Christenson, Arthur P. Black, Glenn R. Edgar, D. E. Wilson, Dr. Charles P. Wiles, Dr. W. A. Granville, George Tavenner.

Installation

The convention was honored by the presence of Dr. Frederick H. Knubel, president of the Church, who conducted the installation. The following had been unanimously elected and were duly installed.

President.....Lawrence F. Speckman, Louisville, Ky.

Vice President.....Harry A. Fritsch, Allentown, Pa.

Vice President.....Zeb B. Trexler, Concord, N. C.

Vice President.....Francis K. Ford, Niagara Falls, N. Y.

Secretary.....Harold D. Foster, Harrisburg, Pa.

Treasurer.....Ira C. R. Guldin, Kutztown, Pa.

Executive Committee, term ending 1950:

Mr. Harry E. Isenhour, Salisbury, N. C.

Mr. Alfred Arneson, Chicago, Ill.

Rev. G. E. McCarney, D. D., Conshohocken, Pa.

Unexpired term ending 1948.

Mr. Albert J. Mayer, Waterloo, Ontario, Canada.

Patriotic Rally

On Monday evening in the great Central Lutheran Church, seating some 4,000 worshippers, a patriotic rally was held. Chaplain Orlando Ingvoldstad of the Navy and Chaplain Lewis F. Foltz of the Army assisted in the service. Dr. N. M. Ylvisaker, director of the Service Men's Commission, made the address. It was a memorable picture of the ministry of our chaplains and service pastors to our Lutheran men and women in service. It warmed the hearts and calmed the worries of all who have loved ones in uniform. He paid a special tribute to a chaplain who was with us at the last convention,

Chaplain (Col.) F. H. Moehlmann, who beyond the call of duty as a divisional chaplain, went with his men into bullet-swept streets, during the first weeks of the invasion of France. Dr. Ylvisaker may be sure of the prayers and confidence of Lutheran men as he soon goes to visit our men abroad.

The Banquet

The picture on pages 12 and 13 will tell the story. It was a very enjoyable occasion for all but the editor-toastmaster. Greetings were brought by the officers of the Church, Dr. Knubel and Dr. Greever. The address of the evening was by Rev. O. Frederick Nolde, D. D., professor of Christian Education at our Philadelphia Seminary, and at present carrying important responsibilities on the various commissions and committees of the Federal Council of Churches in the interests of a Christian peace. His subject was "A Just Peace and World Brotherhood." He has great power of analysis and presented a clear picture of the present situation. His hope for a really Christian peace as an end to this war is not bright. But his program for the direction of Christian principles to the attention of those who will make the peace is the one hope we have. He does not want the Church to change its policy of non-interference with the state but he does want the Church to witness to her principles vocally and in the lives of her people so that they may be brought to bear with weight on those responsible to a truly great address.

The biennial Brotherhood convention is different than most conventions in that a majority of the delegates do not go directly home. Most of them are delegates to the U. L. C. A. and the fellowship begun by many in the Brotherhood convention is continued for the following ten days. This means a great deal to the Brotherhood movement. It is also great in the field of deepening and widening friendships.

The score of the convention was as follows: No. registered, 246. No. registered and present, 105. No. visitors, 200.

●

Mistress: "Hilda, it is so cold tonight that you had better take a flat-iron to bed with you."

Hilda: "Ya, Ma'am."

Mistress (in the morning): "How did you find the flatiron?"

Hilda: "Vell, madam, aye got it almost varm by morning."

A Very Interesting Survey

of the church situation in Louisville, Ky. has been made recently. It shows that while in 13 years Lutheran church membership has grown 1657 the Sunday Schools have lost 299. Probably this is typical of the general situation. Population in the county increased 20% during this period. The program of Sunday School advance is timely. 1,000,000 in 1949.

●

Mrs.: Here's an invitation from Mrs. Boreleigh to one of her tiresome dinners.

Mr.: Why not plead that you have a previous engagement?

Mrs.: That would be a lie. I'll write Mrs. Boreleigh that we accept with pleasure.

—Christian Union Herald

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Summer Programs

are not lacking in our Brotherhoods. In spite of gas restrictions it is usually discovered that fears as to attendance were unfounded. Allentown, Pa. Conference Brotherhood held an outing on July 15th, for example. After recreation and eats, forum discussion followed led by Dr. G. A. Eichler, past president of the Ministerium Brotherhood, Prof. William Shetlock, present president and Secretary Bader. Mr. George Berg is the president of the conference Brotherhood. Don't we mark off summer time too easily from our church program?

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Teacher (warning her pupils against catching cold): "I had a little brother 9 years old and one day he took his new sled out in the snow. He caught pneumonia and three days later he died."

Silence for ten seconds. Then a voice from the rear—"Where's his sled?"

—Baptist Observer

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Secretary Bader

visited Columbus, Nebraska, just prior to our Minneapolis convention. The Midwest Synodical Brotherhood was in session. The banquet was held in the City Hall and attended by a great crowd. Secretary Bader delivered the address. On the program with his magician's tricks was Herb Fischer of Omaha, a former president of the Luther League of America. But he failed to appear due to the fact that he was becoming papa that night to a brand new boy. Congratulations!

The teacher wanted to impress on his class that there was nothing a man could not do if he put his mind to it. Johnny Jones begged to differ.

"Well," said the teacher, "tell me and the class what it is."

"You try to light a match on a piece of soap," was the answer.

—Christian Observer

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The American Lutheran Church

has just completed an interesting experiment in youth work under direction of Rev. Marcus C. Rieke whose title is Youth Director. First a survey was made to discover the needs in this field. More than 200 pastors were consulted and many lay leaders. The following needs were suggested—1. For leaders; 2. For youth evangelists; 3. For occasional youth services; 4. For solution of juvenile delinquency. Youth schools were conducted over the Church and Director Rieke has the following to say about their program:

> These eight training schools, beginning in June and continuing through August, enrolled more than 1,000 selected leaders of youth appointed by pastors of congregations, the congregation in each case bearing travel and living expenses. The stiff study course at the schools emphasized both information and inspiration, giving particular weight to evangelism and compassion of souls. It included the actual memorizing of the Luther League Handbook and a thorough indoctrination in the aims, purposes and ideals of the entire young people's movement. Class work was followed by written examinations which were carefully graded, and reports have since been submitted to each pastor concerning the ability of his delegate or delegates to fit into the specific program of the church. Facilities were carefully chosen from among officers of the Church and pastors whose experience and ability adapted them particularly for the work.

Such a program could well be introduced into our summer training schools and leadership schools. Many elements of the program are already there. The special opportunity is in the intermediate-senior age groups, at least till after demobilization.

Guest Contributions

Presidential Message . . .

We must work the works of Him that sent me while it is day; the night cometh, when no man can work.

—JOHN 9:4

L. F. Speckman

The American Soldier . . . The World's Best

By Chaplain Frederick C. Frommhagen

Chaplain Frommhagen spent a long term of service in the headquarters of the Chief of Chaplains, then, with the spirit typical of the chaplains, asked for active service. He has been at Tilton General Hospital, Ft. Dix, N. J. but now has been ordered to Ft. Monmouth, N. J. His rank in the army is Lt. Col. Before entering service he was a pastor in the Pittsburgh area. He is a long-time friend of the editor and has written this interesting article by invitation. Ed.

Americans are proud of their citizen soldier, both for what he is and what he is doing. He has been called "the best paid, the best clothed, the best fed, and best equipped soldier in the world." Behind that statement lies the story of consummate care and preparation. Our nation, skilled in mass production, with gigantic equipment and resources, has placed in G. I. Joe's hands, the best of material for the waging of war. Through the quartermaster, ordnance, and other departments, the finest of clothing, machinery, and equipment has been made available. And keeping pace with the lessons learned in battle, American industry has been able to revise and modernize the tools of war, so that our soldier finds his equipment superior to that of the enemy. In the maintenance of supply to our advancing armies, the Army Service Forces have done a glorious job. Officer personnel, highly efficient under exacting fight requirements, have perfected our fighting men through long and arduous training.

Nor does the Army stop at equipment and training. To keep our soldiers in the "pink of condition" is the task of the medical corps. And what a magnificent job they are doing! Immediate care by trained corpsmen, medical officers and nurses, keyed with the advances made by science, have contributed to marvelous results in the care of our sick and wounded. Modern skill, new "discoveries" in the treatment of disease and wounds, together with the latest in transportation, the "ambulance of the air," have brought fatality tables in this war to a new low. Plastic surgery, blood and nerve banks, bring about "modern miracles," that make men pause and offer prayers of gratitude.

Photo by U. S. Army Signal Corps

Chaplain Frederick C. Frommhagen Lt. Col. in the Army and stationed at Ft. Monmouth, N. J.

Let us not forget the **spiritual** equipment made available by our government. Around this embattled globe, the Church, through the Chaplains, is with our men. To them the Chaplain stands as the exponent of religion, giving moral and spiritual counsel, promoting character building and contentment by precept and example. His very presence has added greatly to the efficiency of those engaged in the military defense of their country. With sacrificial devotion, members of the chaplains' corps have given of themselves in order that **their Church may be very near to our service men and women in this struggle.** They deserve the highest devotion and consideration from their home church, now and **when they return** to civilian life. **The Church must not forget their sacrifice and devotion to duty.** Today, in reception centers, training camps, on maneuvers, aboard ship and in the battle line, they are "breaking the Bread of Life." Their congregation may be in man-made chapel or foxhole. At briefing periods or those sacred moments before the zero hour, they are found ministering in Communion, confession, meditation and benediction, and their men have gone forth "strong in the service of their God." "Go see the Chaplain" is no idle phrase in the Army. He shares his men's sorrows and their joys; he counsels them in their problems, social, moral and religious. He stands besides them in the front line — collecting station — and hospital. From their service, America is chaplain conscious today. The most recent report published by the War Department, reveals the casualty percentage of the chaplain corps is exceeded only by that of the air corps. With such devotion, it is not strange that industry is thinking in terms of the chaplaincy for their plants and factories in peace time.

"And Ye Visited Me"

And now men are coming back. Men wounded physically and mentally. Men ill in body, mind and spirit. Such is ever the toll of war. As a chaplain in one of our general hospitals, what assurance can I give you, that the religious needs of your loved one is being cared for? Perhaps it could be given in words of Scripture? "I was sick and ye visited

me." These words portray the hospital chaplain's service to our men and women in uniform. Only in so far as regulations may differ, or army life and its routine present a changed picture from life on a civilian status, are the ministrations of an army chaplain in contrast with those in our civilian hospitals. Basically the underlying principles of service to human need are the same. Chief of Chaplains, William R. Arnold, in his report of March 1, 1944, "The Chaplain Serves" states well the service of the hospital chaplain in these words, "The mental and spiritual condition of the sick and wounded has an important bearing upon their physical health. This fact has long been recognized by the medical profession and justifies the statement that the chaplain is the natural ally of the surgeon and the nurse in their common task of restoring the patient to health. Many times the chaplain is able to quiet excitement or relieve anxiety and help get the patient into a condition which will make the surgeon's treatment more effective. In his bedside visits, the chaplain carries spiritual nourishment with friendliness and good cheer wherever he goes. He is always ready to listen with sympathy and kindness to a man's troubles and to advise and encourage as may be necessary. He may perform many personal services for the patients beyond the normal provision of the hospital. He will encourage the suffering and comfort the dying. As may be desired, he will give them the sacraments of his faith or other consolations of religion, or will arrange for them to be provided by a clergyman of appropriate faith." Let this be your assurance — **that if your loved one is or should come to an army hospital, the chaplain will be there to serve in those capacities.**

The pastoral tone of the chaplain's service is well known. Religious services are held in well-equipped chapels, which are open at all times for private meditation and prayer. Personal conferences are readily arranged and encouraged. In ward or office, problems of material, mental and spiritual nature are discussed quietly and unhurriedly and the anxious mind relieved. And **you,** fellow Lutherans have contributed to the efficiency of our work. Remember the appeal for Lutheran World Action and your subscription? Your donation, handled so efficiently by our National Lutheran Service Commission, (you can be proud of them and their work, we are) has and is providing us with the supplies so necessary. Booklets, tracts, Communion sets, and Lutheran literature are at our hand for the asking. And when our men go to town, our service centers are there to welcome them. As our returning service men tell us of the "value" of our gifts to foreign missions—so these few lines are written that you may realize our appreciation of your gift to Lutheran World Action.

These are busy days for all of us. Among our many duties of the past few days, it has been our privilege to administer bedside Communion to three from the Ministerium of Pennsylvania and one from the Central Pennsylvania Synod of our United Lutheran Church. This is but an instance along the highway of service, where during the past nine years, we have served in a pastoral capacity, members of sister synods and churches, North, South, East and West.

It has been asked, "What about the morale of the men returning from overseas?" Without exaggeration, it is very high. Don't "baby" or "pity" unduly those whom you would call handicapped. Watch their self-reliance! The lad who had lost his hand in action didn't say, "Guess I'll sit back now and let the government take care of me." Oh, no! He said in answer to our query as to what he was going to do — "Chaplain, I'm going back on the farm; I can still drive a team of mules and I will soon learn to write with my good hand." And our men on crutches? Daily we see amazing examples of self reliance around the corridors and in getting in and out of public conveyances. That is the spirit we call morale.

In the Home Church?

As chaplains we see much and we think much of the so-called post war period with its problems and our men's return home. We think of them, as they leave us—and we wish them God speed. We like to think of them back in their home church. But are they? Dr. Umhau Wolf, in the September issue of LUTHERAN MEN, very ably said, "Fox hole religion is but the beginning of religion, which must be cultivated by the pastors and church when they return. We must be certain that we get the returning soldier to church the first Sunday he is in town." We would add these words—Don't wait. Welcome them back immediately. Look them up and invite their confidence in you as they had in us. They need you—but let's not forget — **You need them.** Sure, they have changed. Accept it. Plan for the mental and emotional readjustment of family and community with these returning men. Basically, we have found that the combat soldier has been closer to his God than he has ever been before. Only in a modern battle does the gamut of all human emotions struggle for supremacy and men call upon their Maker for courage, health, and safety in those hours of great mental and physical distress. Men in foxholes have developed a sort of speaking acquaintance with God they have not known before, and although they may never show it or refer to it, this feeling or nearness will remain with them throughout life. These men have learned to know us—as one of them—soldiers of God. They have looked to us for counsel and guidance. Churches and pastors, cultivate that foxhole religion. Give them the opportunity to do things. With your spiritual care, as they leave us, the American soldier, the world's finest, will "come through."

The Banbury Studios

Serving Through the U.L.C.A. Brotherhood

Panel: Mr. H. E. Isenhour, N. C.; Mr. E. D. Blood, Wash.; Mr. Harry A. Fritsch, Pa., chairman; Mr. Herman C. Scheld, N. Y.; Mr. Conrad E. Broden, Tex.

I ASK YOU . . .

Dear Editor: As we look hopefully toward the bringing about of a new and increasing **vitality** in the life of the church, would it not be a good starting point if we were to put this question to all within possible reach of our voices: **"How many of us are there?"**

It was Dr. Arnold F. Keller, one of our pastors and leaders, who put the question, recently, in an inspiring address delivered upon the occasion of an induction service for a new synodical president. The challenge embodied in this query was incorporated in Dr. Keller's succinct, thought-provoking analysis of the church's great tasks in relation to the contemporary scene. Among other things, he implied, it is high time the church was about the business of 'numbering off' her ranks, in order that we might have a clearer knowledge of just **how many of us there really are.** And let me say, in credit due to this one pastor who dared to place the imperative question in our thoughts, that in the parish which he has served as pastor for many years there is ample evidence of the fact that he has not hesitated to ask the self-same question there, and with outstanding measure of success! Witness the parochial reports from that parish!

Let us grant, on the basis of experience with people you know and people I know to whom we have talked about our faith and our church, that when you get to the 'brass tacks' business of asking them **whether they are or whether they aren't,** you bring often an aroused sense of affrontery to their faces. There is resentment. Most folks who are listed as 'inactive' on our church rolls know full well that that is their category, yet they take umbrage immediately that they are reminded of the true state of their church relationship. They would much rather remain at ease in Zion! It was a sad day for us, not long since, when we made bold to ask each confirmed member of another parish whether he was in the inner circle or the outer circle. For, within 24 hours after we had addressed the bold inquiry, all of those who were in the outer circle began with one accord to share with each other—and with me—their bitter displeasure upon hearing that they were now listed in that category in which they knew full well they really belonged.

Many will take offense. Yet it does appear that, toward the greater end of making the church strong and good, we must put the question.

How many of us are there who truly believe that Jesus came into this world to save sinners, and that all who believe in His name receive the forgiveness of sins?

How many of us are there who truly believe that God is the Father of all men, unto the ends of the earth?

How many of us are there who truly believe that love never faileth, and that the ultimate victory will be the victory of love?

How many of us are there who truly believe in goodness according to the standards that Jesus set forth, and try earnestly to satisfy the moral demands He makes upon our living?

How many of us are there who have a deep sense of gratitude and love for the church; a love and gratitude profound enough to lead us to attend the services of worship regularly, to hear the preaching of the Word with receptive hearts, to receive the Sacrament of the Lord with desire and thanksgiving, and to give regularly to the support of the church 'according as God has prospered us?'

How many of us are there who see clearly what powers this great church can exert in our world toward the making of a better world, if we will only make it the kind of church it ought to be?

How Many Of Us Are There? A new accounting will be a great good!

Respectfully,

Quid Habaes.

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From Many Chaplains

A recent letter from Army Chief of Chaplains Wm. R. Arnold, carried a paragraph of quotes from the letters of many chaplains. He headed the paragraph "The Church Goes to the Front." Much credit is due General Arnold for insistence that his chaplains be not diverted from their primary duty as pastors for the men.—Ed.

The Church, through the ministry of the chaplains, is serving wherever our far-flung forces are found. We quote from several recent Monthly Reports of Chaplains, (W.D., Ch. Form No. 3). "The mass attendance may be small, but these are men who are stationed so far from any available chaplain it is impossible for them to attend scheduled service away from their unit. The chaplain must go to them. This entails time and patience. It took me nine hours to reach one platoon at - - -. Had to wade through four rivers and slush, through mud knee-deep most of the way. This is one case where the end justified the means." . . . "Worship and Holy Communion materials were carried in a saddlebag and dispatch cases. Beginning early in the morning, I continued until 9:30 o'clock Easter night over difficult mountain trails until all troops, with whom I moved forward on this phase, were covered. Made reconnaissance of troops the day before Easter by muleback, and in no instance did any of the services interfere with the tactical situation. It was my happiest and most glorious Easter." . . . "In only a few cases are the gun sites close enough so that the men can be brought together at a central site. My technique is to call the Protestants together at each gun site. After each service, I call each Protestant in for a private conference concerning his own religious life. This has proven to be a most profitable experience to both the chaplain and soldier." . . . "Before the first Sunday when the chaplain stood in the mess hall and briefly prayed for the two great countries whose men were together ready to land in the center of ——— these men had had an unshakable confidence. They often said 'From the moment that the tow rope is disengaged and we are over the strip, it's God that makes the landing for us.' One fellow, of the many who were forced to remain in foxholes for several entire days, said that at one time he was reading a letter from his mother in which she wrote, 'Please write and tell me that you are in no danger.' He said, 'Chaplain, the way those bombs and shells burst around us, I saw only the "laugh" in her letter, but afterwards, with the help of my mother's prayers and my own, I felt almost that I could write, "Mother, don't worry, I'm in no danger. Everything is all right."'" . . . "A number of our chaplains are reporting prayers . . . in connection with briefings before missions. Where this feature has become an established custom, pilots express their disappointment if the chaplain has been absent from base during a mission-day. Done properly, these briefing devotions become as much a part of the briefing, as the briefing itself.

At the speakers' table, beginning at the left: Secretary Bader, Mrs. Bader, Mrs. Ylvisaker, Dr. Knubel, Mrs. Knubel, Dr. Reinartz, President Speckman, Mrs. Speckman, Dr. Gerberding, Mrs. Gerb became President-elect of the U. L. C. A. Dr. Fry is seated with two members of the executive commi

Secretary Foster, Dr. Morgan, Mrs. Greever, Dr. Greever, Dr. Nolde, Toastmaster Traver, Dr. Bieber, Mr. Guldin. Immediately in front of the camera happened to be the man who two days later McCarney, and Dr. Weidley.

Letterally Yours

BIBLE LEXICOGRAPHY VI

By Pastor Roger G. Imhoff

A Greedy Man . . .

troubleth his own house,
shall not be innocent,
hath an evil eye,
stirreth up strife,
considereth not that poverty shall come upon him,
shall not be satisfied with silver,
shall not be satisfied with increase,
his riches fly away as an eagle toward heaven,
hath no inheritance in the kingdom,
will grow up to be a mule! (1944 *version*)

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Pleasure and Profit

18 Sept. 1944

Dear Editor,—

This is to thank you for LUTHERAN MEN which is being sent to me. I get much pleasure and profit from reading it, and when I have finished, I make it available to other personnel.

In the press of parish work one is apt to neglect reading, especially when it involves subscriptions to numerous publications. It is therefore a rather new experience to me to have a goodly number of Lutheran publications coming to me regularly, which reflect various viewpoints and certainly serve to enhance my understanding of the Lutheran Church as a whole. My thanks to you most sincerely for your fine publication. I will inform you of any change in my address.

Fraternally,
Carl E. L. Lucky (N.L.C.A.)
Chaplain (1st Lt.) USA

Your letter is heart-warming to this editor. Hope the habit of LUTHERAN MEN *may be permanent. Ed.*

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Correction No. 2

September 18, 1944

Editor,

Dear Dr. Traver:—

The Lutheran Church is a great church, and, due to a year of close association with it while I was living with my grandmother who was a devout member thereof,I feel a substantial indebtedness to it.

However, in the interests of accuracy, as the writer of the article on page 6 of your September issue, I should have been identified as pastor of St. Peter's Evangelical and Reformed Church, Lancaster, Pennsylvania. You see, I don't want my colleagues in the E. and R. Church to think that, in order to get an article published in LUTHERAN MEN I palmed myself off on you as pastor of a Lutheran Church!

I am glad you find the article usable, and I was particularly glad to write it at the request of Mr. W. H. Hager, who might be labelled as "the Lutheran Church's gift to Lancaster." We could stand a great many more such men as Mr. Hager, and many of us regret that his advancing years are beginning to limit the measure of his community activity.

With kindest regards, I am

Yours sincerely,
James E. Wagner.

We would be delighted to adopt you, Dr. Wagner. In fact, since your merger, Luther's small catechism is authorized for use in your denomination at the discretion of the pastor. You have certainly pointed the way in your article for larger participation in reform in our communities by our Lutheran men. Sorry for the mistake, but not too sorry! Ed.

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Correction No. 1

September 11, 1944

Dear Editor:

I am enclosing you a check for subscription to LUTHERAN MEN. At the same time, please note a slight error in September, 1944 issue. In Dr. Wagner's article "Some Social Action," note that I am spoken of as President of the Society. Professor Charles D. Spotts, Professor of Religion at Franklin and Marshall College, is President of the Lancaster Law and Order Society. The above correction is for the sake of the record, and please send me extra copies of the September issue.

Yours sincerely,
William H. Hager.

We seem to have missed the boat twice, as the previous letter will show. But we do not feel too badly since our readers have had opportunity to know of the great work of your society. Ed.

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A Challenge Now

August 3, 1944

Dear Editor,—

Inasmuch as I am moving August 10th, I decided to renew my subscription to LUTHERAN MEN when changing my address to 2014 E. Market St., Harrisburg, Pa.

Your circular letter certainly will be a challenge to the home church now as well as when the fighting men and women return. By this I mean what happened in our church will happen in thousands of churches. One of our boys who occasionally came to Sunday School, spoke to his chaplain saying he was sorry now that he never made an effort to unite with his home church. He had a mother who came to church several times a year and his father has not taken communion for years, but was on the church rolls. The chaplain gave the boy religious instructions and by letter was taken into our church, and both the father and mother re-united with our church in an active way. We have two other boys who were active in Sunday School and Brotherhood work, now in the camp. They are away from chaplain and war church activity, who often lead in singing church hymns, Bible reading and often they give talks Sundays at the request of their buddies in arms. It is now as well as post war challenge to organized churches.

Cordially yours,
E. A. Shaffer.

Right you are, Brother Schaffer. Why wait till the war is over to begin to get ready for returning service folks? Every Brotherhood should secure "When Peace Comes" by Chaplain Alfred P. Klauser from The Service Commission, National Lutheran Council, 915 Metropoliton Bld., Minneapolis 2, Minn., as a guide to preparation. Ed.

The Banbury Studios

Welcome!

Brother Harry Isenhour, a past-president and member of the executive committee, welcomes Dr. O. Frederick Nolde, the banquet speaker.

Can You Remember This One?

Trinity Lutheran Church

31 S. Duke Street, Lancaster, Pa.

Dear Editor,—

I know you'll enjoy this one! It's remembered from my reading of it in **The Sunshine Magazine.**

"I bought a wooden whistle. It wooden whistle. I bought a steel whistle. It steel wooden whistle. I bought a lead whistle. It steel wooden lead me whistle. Then I bought a tin whistle . . . and now I tin whistle all the time!"

I trust that isn't too definitely infra dig. for a seminary prof. If so, you'd better go back to the pastorate!

Yours,

Henry H. Bagger.

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No, that jingle is not too infra dig. I tried it out on the Brotherhood banquet and even President Knubel and Secretary Greever chimed in. Perhaps some more of the brethren have a favorite story to send in. Ed.

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Be Disciplined

By Chaplain Glenn S. Eckard, USNR

Chaplain Eckard is from South Carolina and now is serving with a Base Construction Depot Detachment. He has enclosed with this fine article several more, which Secreary Bader calls "a swarm of Be's." We will share some of these articles with our readers in later issues.

By being disciplined I do not mean that which is brought upon you by pressure or coercion from without. I mean self-discipline, the restraint under which you put yourself. After all you are the captain of your ship, the name of which is "Character." You can steer it along a safe course, or you may run it upon the rocks, as you may choose.

Discipline yourself by acquiring and cultivating good habits. This includes routine in daily activities. One need not be bound to an inflexible schedule, however, it is a big advantage to live by a plan. We recognize, for instance, the wisdom of having our meals at a stated time, retiring at a certain time and winding our watches at a particular time each day. In like manner the other activities on the day's schedule should have their assigned place and alloted time.

Regularity supported by good habits produces rhythm. We like to have a sense of striking a stride, of synchronizing our life with that of our community. Notice the rhythm of a naval or military unit in action. When each man coordinates his efforts and movements with those of his mates, the effect is pleasing and satisfying. Good habits will help you keep in step with life. Conversely, regularity reduces restlessness. When things don't seem to click we are unhappy and fretful. Things don't go right, we declare. We work, but what otherwise would be pleasant is only drudgery. We are upset, digestion is disturbed, our nerves are taut and life lacks zest.

Further, regularity produces results. When we apply ourselves to each activity at its time and place in the daily routine results will pile up. They will come with less effort and conscious application and with the expenditure of less energy. So refrain from an erratic and hit-or-miss life. Be regular.

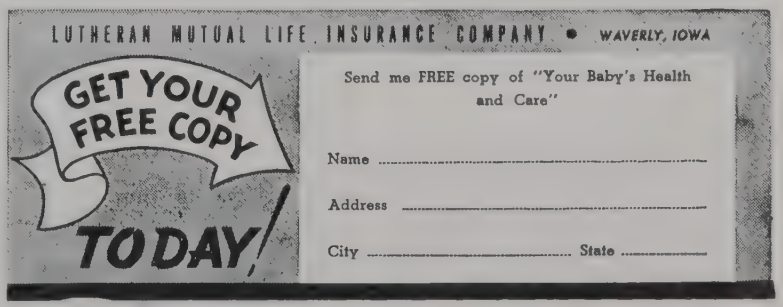
Exercise self-restraint. The reins are in your hands. Use them to regulate your tempo and speed. Conserve your reserves. Don't exhaust your last degree of reserve power when it is to no purpose. It is foolish to burn the candle at both ends. Avoid extremes in life. Keep on an even keel during fair weather so that you will be prepared to meet emergency when it does arise. When crisis demands maximum effort one must have something to draw on.

HEALTH

Develop ruggedness of health. Health is

"Your Baby's Health and Care," compiled from the works of America's foremost baby specialists, covers the first year of the baby's life, step by step, with specific suggestions for feeding, clothing, training and general care. It provides the answers to many questions you would like to ask your doctor, but hesitate to do so, because his time is so limited during the busy days of this emergency. Its use will not replace your regular doctor, as no book can do that, but it will help you to better cooperate with and save the time of, your regular physician, which is the primary purpose for which it was written.

Order your FREE copy of this valuable book today.



among your chief assets. It is a basic commodity. Consider how during this present emergency ill health reduces an individual to the status of a casualty. It means lost time and lost earnings. The total effort of the nation is retarded that much. Build a strong physique and increase your stamina that you may have a high degree of endurance. You never know when you will need it. Good health is your personal stewardship. You can get medical advice when you are sick. However, you cannot have someone else tagging you around all the time in order to protect your health. We cannot each have a personal doctor to test the water we drink, the food we eat and to tell us what to do and not to do. You are guardian and trustee of your health. It is up to you to profit by the knowledge you have and to exercise ordinary common sense.

Remember that the health of your body and of your nervous system are your service potentiality. It will determine whether you will be an asset or a liability to the service. If you foolishly destroy it you are sabotaging the nation's effort to survive to that extent.

MODERATION

Observe the rule of moderation in all things. While men in service are supplied with an abundance of wholesome and nourishing food one need not make a glutton of himself. To paraphrase the reminder placed in many mess halls, "Eat as much as you want but not more than you need." Don't let your mouth run away with your stomach. That is, don't be over generous with yourself and waste food. Doubtless you have been cured of most food prejudices which you may have had as children. The man who is too choosy about his food may find himself in a predicament these days. It is a great advantage to have a cosmopolitan appetite so that one may enjoy anything that is nourishing.

Now, about this question of drinking. Get the facts in the matter. What are the dangers and compensations, if any, in drinking alcoholic beverages? Then you can face the issue with an open and intelligent mind. Your conduct can be consistent with your knowledge. You will not be able to say that you did not know of the possible harm in drinking.

Have a conviction on the matter and back it up with your practice. Some of us are more interested in the spirits in people than in the spirits in bottles. We find drinking an expensive indulgence, and feeling that we cannot afford the luxury, we forego the dubious pleasure of drinking. We prefer to put any surplus cash we earn into savings bonds. The interest they accumulate is of a more desirable quality. We take seriously the admonition to save shipping space for more vital war material. We prefer to have our quota of alcohol converted to high explosives to be dispatched towards the enemy rather than to load our systems with it.

Some of us do not believe that the liquor bottle is an adequate answer to the questions of health and happiness. Our conviction is based in no small measure on our respect for the dictums and discoveries of medical doctors. The day we see ads in the recognized medical journals glowingly depicting the joys of liquor, or read therein the endorsements of recognized medical authorities declaring that liquor is a better beverage than water or better food than milk, then we may start drinking these high powered fluids.

Shakespeare causes Othallo to say, "O God, that men should put an enemy in their mouths to steal away their brains!" The most devastating effect of alcohol is on the brain. Alcohol is always a narcotic, similar in nature and in effect on the human mechanism as ether and chloroform, and when its use becomes a steady habit the effect is nearly always to rob a person of his steadiness in nerve and character.

Some of us who sustain to you the relation of leaders take our example to you seriously. We refrain also for the sake of you who are younger and less stable in habit. We would not have you return home eventually and admit to your mothers or sweethearts that you began drinking because of the example of your chaplain, for instance.

In the homes of some of you it may be traditional to serve liquor. For one reason or another some of you will continue to drink. My suggestion to you is to keep drinking incidental. Do not let it become a matter of paramount importance, or assume an interest all out of proportion to its relative value. If you must drink be temperate on all occasions. Drunkeness is without excuse or justification. It leads a man into dangerous and indecent situations.

If you do not choose to drink, then don't. Do not feel under compulsion to drink just because others of your mates drink or invite you to do so. Make your own choice in the matter, and let it be consistent with your desires and convictions. Guard against the tendency to merely follow the crowd or to conform to a stereotyped pattern of conduct. Dare to be different in the sphere of morals and habits.

It is well to be moderate in your amusements. Don't let them usurp more than a normal portion of your time and attention. Are you trying to disciminate as to what is good, bad or indifferent? Many movies, for instance, are of doubtful value: they are so without doubt, if they flout the sacredness of life, sex, marriage, the home, property or religion. Learn to appraise and to recognize the insidious evil in the risque dance, salicious literature and lewd pictures. When you cultivate a taste for the best you will feel only disgust for the doubtful and indecent.

Discipline yourself to live accordingly to the rules of the game. Accept sincerely your obligation to live in harmony with and to observe the rules of the service. You are under oath to obey the regulations. It is a point of personal honor and honesty to keep them at all times, and not to reserve the personal privilege of observing or not observing them as it suits you.

KEEP THE LAWS

Keep the laws of the land. Men in the service of the army and navy, the employ of the government, should be paragons of law observance. Wherever the uniform goes it stands for good order and security of life and property.

I need not remind you to show proper respect for your superiors. You have accepted the fact and realize the essential necessity to do so. Obey their orders literally and promptly.

Accept your full degree of responsibility. Do not endeavor to shift the burden which is rightly yours to bear. Avoid passing the buck! If a certain duty is within your province meet the issue squarely and forthrightly.

Be a good loser. Have the courage to acknowledge your mistakes. Keep your chin up in the fact of defeat. Then you will bound back all the quicker and face the future all the stronger.

Again let me remind you of the power of your example. All of us have heard how a task force or an army has been inspired with courage and determination by the example of its leaders. Regardless of your rank you carry some degree or weight of leadership. You are exerting leadership influence of some kind on someone. Look to your example.

If you succeed in properly disciplining your life you will enjoy paradoxically the freest and happiest sort of life. You will be able to move within the broad bounds of personal liberty and established law. You guard your liberty so that it does not degenerate into mere license. You accept full responsibility for your decisions, habits and actions. Yours is a self-disciplined life.

●

Life

Life is like a book in chapters three,
The Past, the Present and the "Yet To Be,"
The first is written and laid away,
The second we are writing day by day,
The last but not the least of these chapters three,
Is hidden from our sight,—
Only God holds the key.

—Writer Unknown

Lutheran Men in Bible Study Classes

● **Department Editor: REV. EARL S. RUDISILL, Ph.D., D.D.**
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An Open Forum

How can any one determine whether adults are growing spiritually?

It is not an easy matter to tell whether any one is advancing spiritually, nor can it easily be determined how much growth has taken place. It is impossible to give examinations to adults to check on their religious development. It is possible to measure their information, but that is only one factor in one's religious make-up.

When we see men and women, who rarely attend public worship, begin coming to church, that means something. A change from spasmodic attendance to very regular church going also indicates a change in the right direction. But it must always be taken into account that outside pressure or ulterior purposes may be in part responsible for the change. In judging a child's degree of intelligence, it is essential to measure the amount of his performance, along with a careful judgment of the quality of the work. The same is true in this connection.

Participation in the service indicates interest and appreciation, though it is possible for one to go through the whole service and yet be thinking of something else.

Changes in one's spiritual status are almost certain to be registered in his home life. Members of his family will certainly detect any considerable change, especially if the alteration is very rapid.

A live Christian faith and attitudes help an individual to get along well with other people. Successful association with people is a requisite for many vocations, for church life and for many other situations which bring people together.

Is an individual willing to serve within the church, provided there are no hindering conditions? As a rule, readiness or unreadiness to do church work is full of meaning. But, as in the case of other indications, it should be judged in the light of other factors.

What influence does a man or a woman exert on other people? Inasmuch as genuine faith and character are contagious, the effect of one life upon another is significant. The evidence is indirect but it is pretty convincing. It is similar to the evidence of the light of the moon to light-giving quality of the sun.

Many factors in the life of a person tell the world what his spiritual standing is. But there should never be any hasty judgment of persons given. All elements ought to be brought together. When that has been done, the pattern of life is generally discernible.

The Banbury Studios

New Officers of the Northwest Synodical Brotherhood

Left to right: S. R. Dunlap, treasurer; Carl A. Carlson, secretary; B. A. Mosling, vice-president; W. D. Morton, president.

I have heard it said that adults are too hardened and set in their ways to learn new ways of doing things. Is this true?

It is true and it is untrue. That is, some adults very early surrender to their habits, fixed attitudes, and the social customs which surround them. Others have kept their lives more fluid; they are ready and eager for change and for new ways. Some of their ways are due to inherited weakness or strength, while others are the outcomes of the exercise of will and self-discipline. A person's action in an unaccustomed direction will probably be about as pronounced as his will for such action.

Professor Thorndike, a number of years ago, discovered that the capacity of adults to learn and change does not decrease very much up to the age of fifty if they make the effort. The late Dr. Tralle declared that the best age for learning and changing is from forty-five to sixty. But many have continued to learn and change up into the seventies, eighties and nineties.

Tolstoi discovered new meaning in life when he was fifty. A Lutheran theologian memorized the New Testament when he was past seventy-five. Grandmother Moses learned painting at eighty. Many have altered their whole life direction after forty.

For many, getting set and hardened is a matter of surrender. Let's not surrender.

Inasmuch as the home department is usually thought as of a part of the adult division of the Sunday school I should like to ask this question. Should home department visitors be men or women? What qualities should the visitor possess?

In most cases visitors have been women. But there is no reason why men should not serve. In fact, if men were added to the visiting staff the total program would be strengthened, provided they are aggressive and reliable. For the success of any part of the church's work devotion, aggressiveness, dependability, and good judgment are highly necessary. A set of officers and workers who are lacking in one or more of these traits will be weak to the extent of the deficiency.

Some churches report, "We have a home department, but it isn't doing much." That means poor leadership and irresponsible workers. Much can be accomplished if we have the right people in the right places.

What committees should an adult class have?

The number of committees depends upon the phases and the amount of action the class is ready to undertake. There is no value in having many committees, most of which are only on paper. I should think almost any class ought to have the following: devotional, fellowship, educational and social action. Other committees may be: evangelistic, membership, projects, literature, community welfare, etc.

Christian Stewardship . . .

Stewardship at Work

By Mr. William H. Stackel

Mr. Stackel is from Rochester, N. Y., an active lay leader in his home church, The Church of the Reformation. Before the merger he was one of the group of forward-looking lay men who stirred the New York and New England Synod to a high pitch of benevolent activity. He is a member of the executive board of the U. L. C. A. and chairman of its finance committee. This committee recently conducted hearings with board representatives and had a large part in shaping the plans here outlined. This issue must go to press before the final action of the U. L. C. A. on the report of the committee. The plans are therefore tentative at the time of writing. Reports from the convention will carry final action. Ed.

A great, new day is dawning for our Church. Spheres of greater service and enlarged objectives face us on every hand. Then along with boundless opportunity, there is stirring within us a consciousness of latent strength, equal under God to our task. Finally, there now appears a definite plan and purpose for putting across a program worthy of the best that is in us. This plan calls for drawing more heavily upon our resources of men and money to meet the rising challenge.

Ask our average churchman how things are going with the church at large. He may tell you they are going well enough for all he knows. He does know that his congregation is budgeting and paying a certain amount every year to the Synod and the U. L. C. A. These contributions may have been increased over recent years so that now he assumes there must be money enough for all the causes of the Church. He may even know that the fiscal year which ended June 30, 1944 brought the largest apportionment receipts in the Church's history, more than $1,500,000. Therefore he now sees no need of sending more money outside his congregation for general church causes.

Just there is where our story begins. We have not had all the facts necessary to form sound judgments. The Church is doing so many important things in so many directions that Mr. Man-of-the-street has failed to get a true picture of the situation. Even many of our church leaders were not aware of the vast new areas of service now opening up to our United Lutheran Church in America.

So we turned to the constitution of the U. L. C. A. and there it was, right in Article XI, Section 3 —

"It shall be the duty of the Executive Board to . . . . receive reports as to the work and needs of the several Boards, present a budget to the Conventions with apportionments," etc.

The Church at Louisville had also instructed the Executive Board to restudy the allocation of apportionment funds among the several Boards. Here, then was a double mandate which required the Executive Board with deep earnestness to study the needs of each Board.

A day was set apart. Board representatives came prepared with data on their operations and projected programs. Each Board was heard separately and filed its case in writing. Searching questions were asked and answered. Thus in a single day there passed in review the work of Christian education in the parish and in college and seminary, missions at home and abroad, evangelism and works of mercy, pension provisions for ministers and others who have given their lives in the Lord's service and all the far-flung causes in which the Boards are engaged. It was a long day but a fruitful one. It revealed a wide gap between where we are and where we should be. It all added up to an imperative need for greatly increased financial support of all these causes.

Here were a hundred unanswered calls for deaconesses from congregations and institutions of mercy. Here was evidence of the strain and readjustments of war bearing down upon our Christian colleges and seminaries. Here was a war-dazed world calling for an intensified social and spiritual ministry. Here were a multitude of our parishes calling upon the Boards for increased help in Christian teaching and ministries. Here were totally inadequate pension provisions for many aged ministers who after a life of active service were wholly dependent upon a paltry pension of 80 cents a day. Here was the post-war world, calling from every quarter, "Come over and help us." Here the vision of unchurched millions and of communities without churches all over America rekindled our mission zeal. Yes, here in short was our Lord Himself beckoning us on to a keener insight into His own heart of love and to a greater surrender of our lives and fortunes for the advancement of His kingdom.

So then with the conviction that something must be done to meet this rising challenge, the Board set about to formulate a plan. It knew now that the present apportionment income is totally inadequate to measure up to our responsibility as a Church. Therefore the Board upped the income objective from $2,000,000 to $2,500,000 and resolved upon a plan to bring the message of imperative need to every corner of the Church. This is 40% more than was actually raised through the apportionment in the latest fiscal year.

Can we reach that $2,500,000 goal? To put it otherwise, can a Church of 938,719 communing members raise an average of five cents per week per member through its apportionment system? Well, looking at it that way we answer emphatically, "Yes." We can and we will! Nothing less will satisfy us as loyal churchmen and nothing less will satisfy the Christ whom we love and serve. Of course, to meet that five cents per week average many congregations must go far beyond.

It means that **every** congregation must pay its full apportionment based upon the old objective of $2,000,000 and an additional 25% for good measure. In these years there are many appeals for increased giving from non-church sources. The Church cannot hold its place if it alone is deprived of increased means in this tragic period. We must put the Lord's church first. The task is not too great if we will but keep one thing steadily in view — God is in it and He wills it.

Topic of the Month

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The Road of Grateful Remembrance

Topic for December, 1944

By Rev. Robert D. Hershey, S.T.D.

AIM: To express gratitude to God through song and prayer for the gift of the Saviour; to recall in gratitude the servants of God, pastors and laymen, through whom our lives were blessed; and to take some definite steps to express our gratitude to faithful servants of God who are still in our midst.

Worship

This being the Christmas meeting, a splendid way to provide a setting for the theme is to read the Nativity story in the Gospel according to St. Luke, chapter 2, verses 1-32. At appropriate places, insert the more familiar Christmas carols such as numbers 28—"While Shepherds Watched Their Flocks by Night"; 29—"It Came Upon the Midnight Clear"; 530—"Silent Night, Holy Night"; and 34—"Joy to the World, the Lord Is Come." (All numbers are from the Common Service Book.)

A free prayer in which particular emphasis is placed upon the greatness of God's gift to men or Prayer No. 2 in the Parish and Church School Hymnal may be used.

A Scripture lesson more specifically aimed at the topic is Matthew 26:47-56.

The Topic

As the North Star gives us direction in scanning the heavens at night, so Christmas — that magic word which means so many things to us all—guides our thought in the month of December. And however the ring of the word Christmas may cause you to look ahead and fill you with anticipation, the day itself, in its deepest significance, will quietly envelop you with the mood of remembrance.

One of the unbroken strands that gives color and continuity to the whole Old Testament story is this quality of remembrance. Pick up your Bibles some evening and find on almost every page either an injunction to remember or a cause of remembrance. In Genesis God said "I will remember my covenant which is between me and you." In Exodus there is the charge to "remember the Sabbath day and to keep it holy." In Numbers, when the people were hungry how easy it was to "Remember the flesh which we did eat in Egypt freely." In Deuteronomy every experience of the Hebrew nation is pointed by the purpose that "Thou mayest remember the day when thou camest forth out of the land of Egypt." Joshua encourages the remembrance of Moses; the judges reiterate the Law; the kings prosper in proportion to their remembrance of Israel's destiny and her God; the prophets exhort — the psalmists sing — and the philosophers write — about the things which ought be engraven on human hearts.

There are 12 stones at Gilgal; there is an Ebenezer at Mizpeh; a pillar of salt stands near the Dead Sea and an unleavened barley cake is eaten in ceremonial style. And the significance of them all is their power to induce remembrance.

Yet there is an anomaly about it all. Despite all the suggestions offered, commands given and things done to make us mindful of our heritage, the world forgets. God, indeed, must have known the ways of His creation.

A flying bird leaves no track in the air. A speeding ship leaves no furrow in the waves. Throw a pebble in a pool and a few small ripples form, only to lose themselves at the water's edge. When a man dies, there are a few tears, a few sighs, and a few discords of pain — and then the world moves on. That's life! The world forgets.

Cheops built his pyramid and now his name is strange. Sesostris raised an obelisk, but now he is a faded memory. Napoleon's empire became a tangled dream and even Shakespeare's dramas have become the subjects of disputes concerning the author. That's life! The world forgets.

Time is against our remembrance!
It buries faults in the grave-clothes of charity.
It dulls the sharpness of life's accidents.
It heals the wounds of evil deeds.
It takes its toll of memory.
Nature is against our remembrance!
It clothes unsightliness with beauty. Give it time enough and
It will spin a web of green over a muddy field.
It will cover a ruined wall with ivy.
It will spread a veil of vines over every wreck, working, knitting, weaving until the last repulsive object is transformed into a vision of beauty.

And so it is with the human heart. It is not meant to live with evil—with horror, cruelty, hatred, injustice, and war. "Lest We Forget" was written not to bring back to our minds the hideous things in life, but to make us ever mindful of the ideal's beauty and its power. And just there is the secret of our remembrances. The world forgets—yes,—what it is meant to forget; the world remembers what it is meant to remember.

Will you follow me now for a moment over into the New Testament. Its very first story is that of Chirstmas. There isn't a single detail about it which doesn't take its radiance from the little child God sent that day because He remembered men's needs. That's central—but I still like to think of all the accompanying sidelights—the shepherds, the manger, the lowing cattle, the inn, the innkeeper, the Magi, the gifts, the glorious star shining brilliantly in the heavens, and the angelic chorus singing its song of peace to men of good will. Remember? — the angels? They seemed to accompany Jesus everywhere — annunciation, nativity, baptism, temptation, — yes, even at the very end was Jesus aware of them. I really feel sorry for people who forget the angels.

Peter, one night, forgot the angels. In that Gethsemane meeting so full of destiny, Peter drew his sword and began swinging. You call it impetuosity? Very well. I choose rather to say that he forgot the angels. Jesus smiled half-pityingly, half-reprovingly, and said "Put up thy sword! thinkest thou that I cannot pray to my Father, and He shall immediately

give me more than twelve legions of angels?" As you hear these words again you know full well that Jesus wasn't concerned about proving the power of prayer, nor was He emphasizing the number—twelve legions—72,000. He remembered, and gratefully too, that God was always ready to send His messengers. Peter forgot—that was all—and so do we.

This month in our meeting, as our thoughts are inevitably turned toward the One whom God sent to be His perfect messenger, let us be particularly mindful of the angels in our lives. Possibly you will list them differently, but this Christmas I'm going to remember Him and all the angels He has sent to bless me. I'm going to remember

His Holy Law—we are free, through Christ, from its bondage, but we are made servants, through Christ, of His Will.

His People—chosen as instruments whereby you and I might have His light brought to us.

His Prophets—who pointed the way.

His Son—who is the Way.

His Word—to be a lamp unto our feet and a light unto our paths.

His Grace—which is more than sufficient for our needs.

His Promise—which is our only hope.

His Church—the witness of His love.

His servants—those who having lived with Him and followed Him, have made my life the better.

These are the angels who sing of peace and joy, who befriend us and help us, — the angels of God. Remember gratefully, — the angels!

Suggestion

Instead of the usual Questions for Discussion allow the mood and spirit of the meeting to prevail unmolested. It might be well, if this suggestion is carried out, to provide a sheet of paper and a pencil for each person present and, before the topic is presented, have the members spend a quiet ten minutes jotting down the things which come to mind with the mention of "Christmas," or a list of the things for which they are most grateful. A bit of thinking in this direction will be far more inspiring than a discussion of questions. If vocal participation is required, center it in the appropriate section of the Calendar of Causes sponsored by our Church. Think through some of the things which might be done by local Brotherhood groups in supporting the Board of Ministerial Pensions and Relief.

Assignment of the Topic For the January Meeting

In this issue of LUTHERMAN MEN the program for the year 1945 is outlined. Under the general heading "Crucial Issues for the Christian," the topic for January deals with "The Christian Use of Time." It is not childish nor is it a waste of time to have each man come to the meeting armed with a graphic outline of the way in which he spends a typical day. It may be divided into half or quarter-hours. Many men will be amazed to see how many precious minutes are lying around waiting to be filled with activity that counts or thoughts that matter. Make the matter a New Year inventory of assets.

Closing Worship

Hymn: "O Thou Best Gift of Heaven"—P.S.H. No. 277; C.S.B. No. 381.

Benediction.

The Banbury Studios

A Trio of Brothers

Left to right: Secretary Harold Foster, Vice-President Zeb Trexler and Vice-President Harry Fritsch. Leadership like this makes The U.L.C.A. Brotherhood a going concern.

Gratitude As a Practical Virtue

By Mr. Aubrey Mauney

Mr. Mauney is a past president of the North Carolina Brotherhood and a member of its executive committee. He is one of the prime movers back of the Lowman Home Gift Fund. His home is King's Mountain and his business a cotton mill operator. His article supports the topic for the month. Ed.

Of all virtues the first and greatest is love. Christ placed first in His summing up of the commandments love of God and second love of our fellowmen. Love is a practical virtue and without gratitude love of either God or fellowmen is impossible. An ingrate has no love in his heart. His heart is hardened or he is thoughtless. In such there can be no pleasure—no happiness. If a feeling of thankfulness and an expression of gratitude is not practical then happiness in life is just as impractical.

Then why so much ingratitude.

"Blow, blow, thou winter wind,
Thou art not so unkind
As man's ingratitude;
Thy tooth is not so keen,
Because thou art not seen,
Although thy breath be rude."

(From "As You Like It")

Gratitude is a mark of appreciation. Poor Richard said "Honesty is the best policy." It is more than a saying that "Honesty pays." Gratitude is being honest — paying our debts. And it takes more than money to pay our debts. All the money in the world could not pay even one man's debt. Yet only by paying our honest debts can we establish good standing — financial or otherwise. Only by expression of gratitude can a good moral or social standing be established.

An ingrate does not pay his debts unless he is forced. He is honest only because it is a practical policy and he who is honest for such reason is not for the best reason. The best reason for honesty is because it is right and just to just be honest. Tell the truth for the truth's sake. Be right because it is in the heart and soul to be right.

Gratitude for services received—a loan made—impells the honest man to pay the debt. Gratitude impels the doing of good deeds for those who have done for us. To give to those who have given. Yet gratitude goes even further—it would do more. It would give more. It would fill the measure to overflowing. It would do good to more than those who have done for us. It would even return good for evil.

In the laws of Scouting twelve very useful and workable virtues are given as a guide for purposeful living as citizens: trustworthy, loyal, helpful, friendly, courteous, kind, obedient, cheerful, thrifty, brave, clean and reverent.

Without a will to do, none of these virtues are possible. An attitude of gratitude is an impelling power or a result of each of these virtues. In the great program of the Boy Scouts emphasis is placed upon the "do" rather than upon the "do not." As progress is made upward there are rewards as tokens of gratitude.

Prayer is a strong driving force. More things are wrought by prayer than this world realizes. Prayer is practical. Ambition is a prayer. Without a goal the way of life is rambling. Prayer is both not only for benefits material and spiritual but it is praise

and thanksgiving for benefits received. There can be no prayer from a heart of ingratitude. So if gratitude is not practical neither is prayer.

The greatest sacrifice is to lay down a life for a cause, a country or loved ones. "Greater love hath no man than to lay down his life for his friends. Ye are my friends if you do whatsoever I have commanded you." Christ did this. Great love is necessary to pay such a price. Such a price must come from a soul full to overflowing of gratitude and should force a feeling of gratitude just as full in the souls of those benefitted by such great sacrifice.

Gratitude is not only a practical virtue but it is necessary to happiness. There is no contentment in life without it. But we must think not only of its practical side—the habitual or trained practice of giving thanks. It is not so mechanical. It is a thing of the mind and things of the mind we think of as being things that are dreamed on.

It is not a poor idea to suggest that we be appreciation experts. That we go around complimenting, appreciating and praising. That we turn on the gratitude. The praise and thanks so expressed are never wholly undeserved so there is no reason to be afraid. There is nothing to lose. But there is much to be lost by our sour words and unkindness. The kind thoughts expressed are like deeds done. The world of hearts is dry and dusty. Many thirst and perish for appreciation. It is a practical virtue the man does who waters them and sprinkles them with the gentle rain of cheerful words.

Any fool can criticize, condemn and complain. It takes character and self control to be understanding and forgiving. It is more profitable than criticism and breeds sympathy, tolerance and kindness. It leads to a life of gratitude and profit.

Everybody likes a compliment. All crave honest appreciation. We all long for sincere praise. Yet we seldom get either. If we could but get into our system the true significance of this we would see in it a practical value. We would know that by satisfying this heart hunger we had the secret of dealing with people and building friendships.

We hunger to help people and yet we hate to admit it. Souls are bought with kindness. Every cordial gesture you make to a man gives you a property right to a part of his soul. We belong to those we love. They belong to us. The homes we have, the wealth we have, the wife and children are only ours as we love them. There is only one right and title in the court of souls. It is love. It is appreciation. Anything or anybody in this world belongs to the one who appreciates it, or him or her. We do not own those who appreciate us. They own us. The one who feels the love has the best of the bargain—not the one who is loved. Practicing appreciation will make us rich in souls—a soul millionaire.

A homeless, penniless philosopher teaching in the hills of Judea nineteen hundred years ago said one day to His ragged followers: "It is more blessed to give than to receive." And the same Jesus summed up one of the most important rules in the world: "Do unto others as you would have others do unto you."

You want approval of others. You want recognition. You want gratitude. You want appreciation. Then obey the Golden Rule, and give unto others what we would have others give unto us.

And that is not all impractical slush. It gets results. By following that rule we show genuine interest in other people. That interest causes them to have the feeling that they matter. That feeling of importance makes them so grateful to us that there is little that they would not do to show it.

A salesman gets his order. A manufacturer gets cooperation and loyalty. A pastor gets an enthusiastic and earnest congregation. A teacher gets a growing class. A husband gets a loving wife.

Lincoln said almost a hundred years ago: "It is an old and true maxim that a drop of honey catches more flies than a gallon of gall. So with men, if you would win a man to your cause, first convince him that you are his sincere friend. Therein is a drop of honey that catches his heart; which say what you will, is the great high road to his reason."

Then why all this ingratitude? Is it because we have too much? Or is it that it is too easy to have those things we want. Save a man lonely and lost for days on the mighty ocean and he will be grateful to you and to God. We are grateful when we get what we desire enough. A starving man is grateful for food. The more intense the need the greater the gratitude. We must first realize that we are lost before we can feel gratitude for our salvation. As long as we are lost and do not know it salvation means nothing.

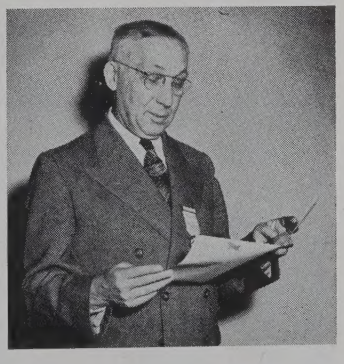
It is a peculiarity that those who have the most have the least gratitude. The abundance of things tends to lessen their appreciation.

We are ungrateful beasts. The Aladdin's lamp of invention has lavished luxuries upon us. Like a romantic fool we sit among our riches and wish some new and distant treasure. The green hills are always far away. Once we were naked. Now we have clothes. Once we were hungry. Now thousands die from over eating and give no thanks for the abundance and luxury. Wage workers through unions have won higher wages and are not satisfied because they have not become dictators. Rulers wanted power and might and now would destroy each other in universal war.

Science has given us a Utopia and we are so unworthy that we would ruin it. We squander beauty. We misuse knowledge. We are so ungrateful. Utopia has come everywhere except in the soul of man.

What we need now is less remaking of nature but more remaking of ourselves. Minds need to be built fit to live in a better world. We need minds as clear as our knowledge and as strong as our power.

Human nature will spoil every Utopia until the hearts and minds are cleansed. In Christ is the power to clean and make whole. To Christ let us be grateful.

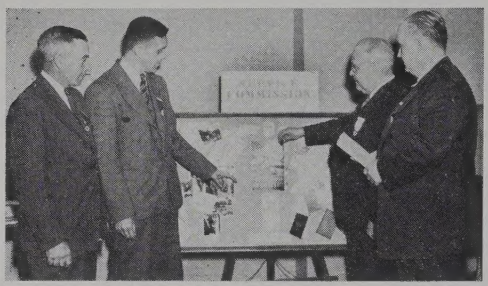


The Banbury Studios

He Thought of Everything!

Mr. C. E. Anderson, general chairman of the entertaining committee. He and his committee represented the best in Western hospitality.

Art from Minneapolis



The Banbury Studios

Serving on the Homefront

Panel, left to right: Mr. Fred S. Walter, Neb.; Mr. Albert J. Mayer, Canada; Mr. Francis K. Ford, N. Y.; Mr. Stewart W. Maxwell, Ind.

The Banbury Studios

Serving Through the Congregational Brotherhood

Panel, seated: Mr. Erwin H. List, Ill., chairman; standing: Mr. Frank P. Reiter, Pa.; Mr. George M. Berg, Pa.; Prof. R. Brown McAllister, N. C.; Mr. J. J. Paetznick, Mich.; Dr. Paul M. Weidley, Md.

The Banbury Studios

Serving Through Synodical and Conference Brotherhoods

Panel, seated: Mr. H. C. Schatz, Sr., S. C., chairman; standing: Mr. William F. Kedde, Neb.; Mr. Einer P. Juel, Ia.; Mr. Zeb Trexler, N. C.; Mr. William H. Frick, Pa.

AGAIN

Robert Harris Gearhart, Jr.

dips his pen in the colorful history of ancient Israel to give you in word pictures

The TALE *of the*
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